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564 326 [192] [784] [578] because he thinks a misfortune will be conjured up by it: it is feared that a lion would get into the kraal or the camp at night or that the enemy would carry out an attack. To call someone "ol kwoni" is regarded by the other Masai as a strongly insulting invective expressing contempt.

564 326 779 829 [983] The contempt toward blacksmiths is based on the view that the blacksmiths are unclean. God forbade human beings the shedding of blood. By making weapons, the chief product of the blacksmiths among primitive peoples, they induce transgression of the divine commandment, work against the latter. Hence they are condemned by God, and therefore they are regarded by their fellowmen as unclean, contemptible, bringing misfortune. Daily observation also teaches -- so the Masai say -- that God does not love blacksmiths, for a blacksmith actually never becomes prosperous: if he should happen to become wealthy, however, he would soon die, without being able to enjoy his property.

564 326 142 It should expressly be brought out here that, despite all the efforts devoted to it, I have not been able to determine the slightest somatic difference between blacksmiths and non-blacksmiths and that all non-blacksmiths questioned by me (there were several hundred) described the blacksmiths as pure, unmixed members of the Masai people, which the blacksmiths themselves also maintain without exception (2).

564 326 197 198 114 2. Obviously the Masai blacksmiths speak the Masai Language and not another one of their own, as had been supposed from the statement by C. Hollis in his book, The Masai, their language and folklore, Oxford, 1905, p. 331. Hollis says there /the quotation is in English/: "The smiths have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. Not all of /this footnote is continued on the next page in the original source/ them can speak this language: it is only a certain number of them who know it." This statement by Hollis is ex-

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the wives of the blacksmiths. Smaller ornamental objects of wire are made by the other Masai women. The small chains of iron and copper wire are not made by the Masai themselves, but are bought ready-made from the caravan people or the sedentary neighboring tribes.

XIV.

Character. -- National pride. -- Disrespect for foreigners. -- Designation of foreigners. -- The Masai in the service of the European. -- Attitude of the Masai living among his people toward the European. -- The Masai toward their kind. -- Hospitality -- Position of the woman. -- How the Negro illustrates the character of the Masai. -- Expression of emotions and other gestures. -- Strength of vision. -- Art sense. -- Color sense. -- Orientation ability. -- Song. -- Ideal of beauty of the human body.

The most outstanding trait in the character of the Masai is their national pride which is based on the religious view that they are the chosen people of God. God created the world and all that is in it only for them. All non-Masai are subject to the Masai people and their property belongs to them. This explains the haughtiness and the deep disdain toward the sedentary Negroes, who are not familiar with 'Ng ai and have no share in the good things created by him and who therefore are condemned to wrest their daily food from the soil in the sweat of work. On the other hand, God cares for the Masai as for his children, they need not work "ai dekire ndai nidi = work is not good, everything belongs to them anyway, and, since the Negroes do not give it voluntarily, the Masai take it by force. In fact, the Negro, in the opinion of the Masai, only has justification for existence as keeper of the livestock created by 'Ng ai for the Masai.

In general the Masai designates all non-Masai as ai mog (sing. ai mogi), a term that is to be translated as "unbeliever." /117/ The Masai does not know friendship and loyalty toward the

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XXI.

000 Religion. -- Monotheism. -- Religious doctrine. -- Explanation of natural phenomena. -- Prayers. -- Supplication feasts. -- Sacrifices. -- The snakes. -- Evil spirits. -- Sorcery. -- Amulets. -- Evil eye.

[111 111] In a comparison of the ethnography of the Masai with that of the peoples neighboring them, living around them, no chasm as deep as in the field of religious outlook appears anywhere. Whereas in almost all the areas of ethnography we otherwise find a more or less strong influencing of the latter by the former -- from more external things, /269/ such as ornaments and weapons, to more deeply incisive social changes, such as, for example, the shaping of warriordom after the Masai model -- the religion of the two shows a sharp separation, which nowhere permits any interplay of the one in the other. In sharp contrast to the anthropolatry, the worship of departed human spirits, and the polydemonism of the Negroes, occurring in all forms and gradations, stands the simple, straightforward monotheism of the Masai.

[116 111] Their god is called 'Ng ai and is an immaterial being, a spirit. The people do not think about his appearance. The making of pictorial or sculptural representations of God would be a sin, according to his commandment given to the Masai. God is the creator of the world, the earth, and all that it harbors. He governs everything through his will. He is the guardian of the natural and moral order of the world. The laws and commandments that are valid in the life of the people and of the individual are expressions of his will. God is almighty, omnipresent, omniscient, benign, infinite, eternal.

[111] 'Ng ai nainlle = God knows it. 'Ng ai naiwig ai dolgenak, 'i dogitie nidan = God gives human beings the good things. ai lai 'i 'Ng ai = it is the will of God, are words that one can hear every day, and they are not often used thoughtlessly, for a deep religiosity is peculiar to the Masai generally. God's benevolence forgives human beings a great deal and for a long time. Yet human beings are too weak and sinful, so that God has to punish from time to time for

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776 779 improvement. He then does this through sickness, drought, or cattle epidemics.

779 781 (786) The Masai feel that they are the chosen people of Ngai all all other peoples should be subject to them. God created the world with all that is in it only for them, and thus everything on earth belongs to them. If they obtain booty in war against another tribe, they are only taking what has been given to them by God for their own, what lawfully belongs to them, and what that tribe is unlawfully withholding from them. "If the ai ngai would voluntarily give us our property, for that is what the livestock in their possession is, we should not have to make war on them. But since they do not do this, we are forced into war." And they are constantly waging this war against the despised, savage heathen, who know nothing about Ngai ai and do not pray to him, but to spirits, which is why he does not assist them and always makes the Masai victors for a worthy cause.

776 779 In their journey through life God protects the Masai through guardian angels, who are pictured as winged, invisible beings of human form. The guardian angels are the same sex as their protégés: a male individual has an ai dukuni i Ngai ai, a female one an eh gwejani Ngai ai, watching over them. The angel accompanies the person always and everywhere and protects him from dangers, so that he will not succumb in the struggle for existence before the lifetime previously set for him by God has run out; only then does the person die. The angel carries his soul /785/ to the other world and then (795) undertakes the protection of a child born on the same day. Every day a Masai dies and every day one is born, the people say.

795 779 Into the other world (ai gwanbé = cloud land, i.e., the land where the clouds come from) go the souls of all the deceased, both those of the Masai and of non-Masai, both those of the good and those of the bad people. As soon as a soul reaches the portal of the other world, which lies far to the north (Kapeiobi), God decides its future fate. The souls of good people gain entry into paradise, which is equipped with all the beauties and splendors of nature. Lush pastures with fat cattle alternate with lakes, rivers, and cool glades whose trees bear the most delicious fruits. In the midst of this splendor the good souls live in human fashion, but without care, trouble, or

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915 work. Every day they receive the best food in abundance. Here,
• 919 however, in accordance with God's command, each one may marry only one wife. The other world, like the earth, is divided into individual lands, each of which is intended for the souls of one people, so that the person who arrives there will find his deceased relatives. Bad human beings are denied this paradise; they are driven into a barren, waterless desert. Those not so bad also gain entry into paradise through God's grace, though not to live in carefree happiness, but to do hard work.

919 This is the Masai religious doctrine as it is handed down and taught by the old men. The supernatural explanation of natural
[921] phenomena has nothing to do with the religious doctrine. In them one sees only the works or expressions of God and therefore observes at least the more powerful ones with something like reverential awe. It should be expressly emphasized that it is only a matter of this and not, say, demonstrative, the deification of personified natural forces.

916 The sun (eig elok) is regarded largely as a reflection of God,
921 like the gloriously colored morning and evening redness. The clouds mask God before the eyes of mankind, they surround him. From them he looks down on the bustle of the earth. This seems to explain why the Masai call the redness of the morning and evening sky 'Ng ai serinj', the clouds 'Ng ai nabor, and the blue, cloudless sky 'Ng ai ramik'. These literally mean "the red God," "the white God," and the "black God," but should properly be translated as "the divine red," "the divine white," and "the divine black," for actually the people see in these phenomena no gods and nothing godlike or to be worshipped like him. It should also be mentioned here that God, who in ordinary speech is always called 'Ng ai, is often called 'Ng ai nanik or Nai ramik, that is, the black God, in the prayer songs to be discussed later. The Masai themselves do not know any explanation for these strange word-formations, and I have not been able to learn anything from them from which an interpretation could be derived.

/306/ More infrequent than the above explanation for the sun is the one that it and the moon are servants of God, whose duty is to illuminate the earth. In this the sun is regarded as feminine, the